X 787 754 And when he brought destruction on one, then he chose an evil day sign; he sought and searched it out. They said that he did great evil to one on Nine Dog, or Nine Death, or Nine Grass, and indeed on all the ninth positions, and the other bad day signs mentioned—each of the different positions named.[6]

auh in jpan tepoloaia, vncan quimattiuja in aqualli tonalli, iehoatl contomoaia, contlatotoquiliaia, quitoa cenca ipan tepoloaia in chicunauj itzcujxtli, anoço chicunauj mjquiztli, chicunauj malinalli: ioan in ie muchi chichicunanauj, ioan in oc cenuj motenoua aqualli tonalli, in jzquican omoteneuh,

X 787 And of such different positions, it is told that he who had work of this sort, whose labors became these separate tasks, who undertook these various burdens, was never content. He had no food. He lived only in poverty, destitute, without a house or home; nowhere was he a householder; nowhere was he of a happy home, a householder of tranquility. He went looking forward only to misery. He went eating and consuming food for himself only if somewhere something were given him, if he were offered something in order to destroy people as a reward for doing evil to them. Perhaps somewhere he was seized when already he became negligent, slothful, or developed an aversion [to evil]. Then he was seized, and they cut hair from the crown of his head; they took his renown from him and damaged his day sign for him. Thus he was abandoned to his death by the hands of others.

auh in iuh quezquican omjto, in aquin nuhquj in itequjuh, itetequjuh muchioa, quimotetequjlia, aic auja, atle quiquanj, çan motolinjtinemj, aoneoatinemj, âcan ichã, âcan chanca, amo chane caca, acan chantlamattica: acan chane ca tlamattica, çan icnoiotl quitzinemj, çan ic conquatiuh, çan ic onmotlamjtiuh, intla cana itla maco, nemaqujlilo injc tepoloa, injc netlaquevilo: ânoce-cann axioa in jquac ie otlatlatziujti, ie ontlaxujti, ie otlatlatzilhuj, vncan ano, quitzoncuj, quitleiocujlia, quitonalitlacoa: ic ça temac onmomjquitzcacoa:

X 787 754 [778] ●674 And the ones known as men who danced with a dead woman's forearm, who crazed people,[7] when perhaps they would commit a robbery somewhere and spirit something from someone's home, would adorn the image of One Wind [Quetzalcoatl]. It went as their guide, at their head, guiding, marching in front. And they went bearing with them the forearm[8] of a woman who had died in childbed, and could not give birth to what was in her womb. When they took it from the one who had died, they only stole it during the night: they cut it off at midnight.

auh in ieboantin motenoa, temamacpalitoiuque, tepupuzaquiujque, in jquac tla cana ichtequjzque, techan tlaquixtiuque, quichichioaia in ixiptla ce hecatl: quinjacantiuja iniacac, injxpan icatiuja. ioan quitquiztuj in jmacpal moçonquetzquj, in iti ic iauh in auel mjxiuj iquac quicujliaia in quin onmjquj. çan oquichteccacuja, ioaltica in quitequjliaia, ioaltli itic.

And so did they bury her, not at her home, but only leaving her there in the road; there at the very crossroads they buried her. They went skirmishing, fighting over her, and howling as they carried her. And as they brought her out of her house, it was not from the front; only at the back of the house,

auh injc quitocaia amo ichan, çan vmpa concaoaia in vtlica, vncan in uel omamac contoca, quinôcaliltitiuj, ipan necaliocatiuh, coiovitiuj injc qujujca: auh injc quioalquixtia ichan, amo ixcopa in jcal, çan quicujtlacoionja in calli, vmpa quiquixtia injc concaoa vmamac:

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6. *Omentioned in the Real Palacio MS.*

7. Corresponding Spanish text: "*mamapalaoaque, o por otro nombre tetepanmopanoque.*"

8. *Ibid.*: "*Un brazo desde el codo, hasta la mano, de alguna muger, que oviesse muerto, del primer parto: los corrompia, o hurtaua, el dinero y quitando.*" Seler, *loc. cit.*, describes Ixpuztekatl as "who knocking on the threshold of a house with the hand of a woman who died in childbed, send the entire household into a paralyzed and immovable state, and then plunder with impunity the whole house and commit every possible infamy upon its inmates."

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they broke a hole, through which they removed her so that they could leave her at the crossroads.[9]

And when those who danced with the forearm would somewhere destroy or rob people, one person carried and bore the forearm of the woman who had died in childbirth, on his shoulder. It was the one on her left, her left forearm. When he came to reach one's home, but had not yet entered the house, first of all he struck the mid-point of the courtyard with the forearm. Twice he struck. On reaching the entrance of the house, he struck the portal, the lintel, and then he passed by the square, wooden pillar. Then he once again struck there before the hearth.

When such came to pass, it was said, no more did one speak out. No one could be aroused. Verily, the householders had swooned with fear. And some of them were in a deep sleep, snoring and rumbling; there was sleeping as if one's nose were broken. And if now some only in vain sat looking, they could not move, nor stir, nor resist. They were stunned; their arms and legs were deadened. For verily they were spread out gazing upward with unseeing, glassy, and staring eyes.

And these great, evil thieves thereupon lit up the torches and sought out the food. First of all they ate; they took it for themselves. None could restrain them. For in truth they had overcome and bewitched the people. When they had satisfied themselves, then they entered the storerooms, the storage chambers, and bundled up and removed all the capes; the large, cotton blankets; the green stone; the gold. Indeed, everything that had been hidden away — the treasures, the guarded things, — all was laden on their backs; all was appropriated and sorted out. Whatsoever it was, they placed as much on their backs, and with it arrayed themselves.

And in very truth, so it is said and so it is known, they did not leave them having done nothing; nor, with no result, did they take their pleasure with them taking advantage of their sleep, of the sleep into which the common folk had been thrown, to hang on to [the women], line them up, rolling them aside and enjoying another's place. There where each one lay apart, where she was stretched out, they simply rolled her over to another place. How much the wicked ones made sport of them cannot be said.[10]

auh in ieoantin in temamacpalitotique, in jquac cana tepolonque, ichtequipaque, ce tlacatl conquechpanoa conmoquechpanoltia in jmacpal, mocicoquetzequj, iehoatl in in jopuch, iopuchma, in jquac oacito techan, in aiamo calaquj calitic: oc ie achto itoalnepantla ic tlaujtequj in macpalli, ic oppa tlaujtequj, in oacique, caltempan, qujujtequj in calixquatl, in tlaixquatl: njman iee in tlaquetzalli, ic conmocaoa in tlecujlixquac, oc ceppa oncan tlaujtequj,

in jquac in iuh mjtoa njman aocac naoati, aocac uel mopoçaoa, vel ioiolmjquj in chaneque, auh in cequjn çan vel cocochmjquj, tlacotaliuj, tlaquaqualaca, iuhqujn neacatzaianalocochioa, auh intla ça oc aca nenitztoc, aoc vel molinja, aoc uel mocuechinja, aoc vel momapatla, vel çoçotlaoa, çoçotlacmjquj yn jnma, in jmjcxi, ca nelli mach in acopa teiitztoque, ixtepepetzme, ixpepetzteme onoque, ixpepetzintoque:

auh in iehoantin ichtecpatlachpopul, njman ie ic tlepitza, qujtemoa in tlaqualli, achtopa tlaqua, vel motlacaxja aiac qujmelleltia, ca nel oontepoloque, ontepuxaquauxque in jquac qnmoiollalique njman ic calaquj in tlecopa, in tlatlatilcali, tlamololos, tlaquixtia in jxqujch tilmatli, in quachtli, in chalchiuitl, in teocuitlatl, in ie ixquich tlatiloni, in tetzontli, in piclli, netlacujtlaputzmamaltilo, netlanẽnectilo, netlatlatililo, in çaço ac quexquich ic conmotlamamaltia, ic onmochichioa:

auh in nel cenca iuh onmjtoa, in iuh onmachiati, amo nenitzcaoa, amo nexqujxa, teca maujltitoua in iuh cochioa, nexochitilo macecalpan pilcoutoc, vipantoatoc, teiiquanja, tepapatla, in vncan ceceiaca ioneia, inetecaia, oc ie cecni conteca, amo vel mjtoa, in quexquich ic teca manjltia tlaxeliloque:

9. Cf. account of the [illegible] in Sahagún, *Hist. Gen. Cosas*, pp. 316 ff.

10. Corresponding Spanish text: "[illegible] y desnucábanlas en los rincones, de aquella suerte."

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And as they went along the road, nowhere did they rest or refresh themselves. They immediately sought out their homes. It was so said and affirmed that if any of them rested by the road, he could no longer go, rise up, nor travel. There the dawn would overtake him. He would betray his fellow thieves. They would be seized; each one seized and imprisoned, despoiled, and firmly bound.

auh injc vi otlica acan mocenja, ſçan mjxpoſcevia, ça quin cē vmpa quimattiuj in jnchan: auh mjtua, quiljmach jntla aca mocevix vtlica: aioc vel yaz, aio uel mocaz, aioc vel otlatocaz: vncan ipan thathujz, quinnexoxlaz in jchteccaicnjoan, anoque, çaçacoque, nanoalonque, teclcatzilpilon.

Thirty-second Chapter, which telleth of the tears, the lamentations, and the misery of those who had been robbed, whom those who had danced with the dead forearm had plundered; and of the rest of the houses belonging to [One Wind].

Inj cempoalli ommatlactli omome capitulo: yiechpa tlatoa in jnchoquiz, in jntlaocul, yoan in jnnetolinjliz in jchtequjlilolis: in quimjchtequjlilois in temamacpalitoloque: yoan in oc cequj calli, in jtech poulquj yn. 787X 674●

And those who had been despoiled later then revived, moved, continued to stir, and rose up; they arose one by one. They to whose home the thieves had come stood up. They looked into the hearth, and into their coffers, woven reed containers, and palm leaf baskets. The bracelets, the green stone, and the quetzal feather mats, the mats of quetzal feathers, no more lay about. All was bare and laid waste.

Auh in ichoantin otlaquiztililoque: quinjquac muzcalia, moolinja, mocuecuechinja, meoa, mecoa, mecatiquetza, in oacique itichan ychtecque: yn ontlachia in tlecopa, yoan yn jntopco, in jnpetlacalco: in jtanaioc in maquiztli in chalchivitl: auh in quetzalpetlatl, yn jpetlaioc in quetzalli, aioc tle onvetztoc, ça cacactoc, ça nemjuhian:

They had carried away all the goods with them. All was gone. They had borne all away from them. They had heaped and massed the goods together, *had robbed and looted them; they had stripped all* of value. They had caused ruin and left them bare. They had worked thoroughly and wrought misery for them. They had plunged them into misery, destroyed them, and brought them to disaster.

otlacemjtqujque, otlaccia, oquimontlacemjtqujlique, ontlamaololoque, oquimontlamaolollujque, ontlanamuxque, oquimontlannamojelique, otlanavac *ontlavicaque, ontlacemjuhcautilique, oquimonpeztoccauhque,* ovelquimonchiuhque, oquimonjcnochiuhque, icnoiotl oquimontlaxiliciaque, oquimontlaixpulvique, oquimontlacecemmanjlique:

In vain there was desperate searching. The women raised wails and howls, continuous howls; they raised a cry, beat their hands, pounded with their fists, and wept tears. Verily, how could it be? What could they do? Truly, of what profit was it? Of what profit was their work? What was left? What still could they say? Nothing more could be said. Where in truth could it be told? Each one even threw herself to the ground, cast herself on her face, beat her face, and wept, for it was carried away, scraped all together,—scraped clean—swept bare. They had stripped the necessities of life [procured] by drudgery; the things arduously established and founded; the solace of [the labor of] the elbow and the knee; that which had appeared and accumulated with effort, to increase and augment the property and possessions of our lord, etc.

çan ẽia, ça nelli mach in moorra, tlachoquiztleoa, tlatecoiooa, tlatetecoiooa, tlatzatzitlcoa, momamatlatzinja, momamapuztequj, mjxaiopatzca in cioa: que çan nel oc nen, quen oc, tle ça nel nen, tle ça nen, tle oc nen, tle oc ytlatollo: ac canelhujloa, campa nel onmjtta, in manel momamaiavi, motetentimaiavi, mjxtetzotzona choca, ca onitqujoac, ontlacemjchictia, oncemjchictia, ontlachichictiaque, ococemjchictiaque, yo atlaxtcavilli, in aiaxcaio, in aiaxcan otzintic, oncloaiooac, in jpactiuh in molicpitl, in tetepuntli, in aiaxcan onez, oçaçaliuh: injc omacoquexa, omotlapivi in jcococauh in tetecujo in tlatquitl er.

In this manner they said that those who danced with a dead woman's forearm destroyed people, those known verily as genuine thieves, struck-by-

Iuin in quitoa tepoloaia: in motenteoaia vel teuchtecque, tenãcnonme, tepatlachti: in ichoantin temamacpalitoloque. Auh injc tocaitilo tepotenonme: 787X 674 685

X787 ●674 685 stones, crushed-by-stones. And hence were they named "struck-by-stones"; if somewhere they could be taken, they just stoned them. They set upon them with stones; they were felled by stones; they beat and mangled them with stones; they crushed their heads with stones. Then and there were taken and plundered practically all their stolen goods and loot, etc.

X787 And as was said above, so that it be not mere idle words, we shall consider it, and it will be discussed and explained in detail; we shall elucidate and explain at great length, expound it, develop it, and enlarge upon it. That which is different we shall go on explaining in detail; we shall do it twice, thrice, or four times. But to make it clear, we reflect upon, try to realize and give form to that not yet apparent, and not determined above; that which is still being established, considered, denied;[1] that which is not yet in one's heart, not yet understood or comprehended — not yet taken to heart, the discussion not yet clear. For many times we have gone hurrying back to all which hath been told. For that reason, that which is here present we pass over, we quickly skip over, we hurriedly leap over the fragment. No more do we correct or deal with what hath been mentioned: the different accounts of the day signs each in its proper place. So only here they are gathered, assembled, brought together, amassed, and arranged in succession. We place them in clusters and join and put them together. So only these are being clustered, brought together, joined together, set separately, arranged in procession and in succession, the different numbers of the series, with their assigned tasks: Two House, Three Lizard, Four Serpent, Five Death, Six Deer, Seven Rabbit, Eight Water, Nine Dog, Ten Monkey, Eleven Grass, Twelve Reed, Thirteen Ocelot.

When the count of these different days, the time of each one of the days, had ended, then set in — intla cana ovel axoque, çan quiyacopachoa, quiyaococali, tetica vetzi, quiyatzontzana, quiyacpatica, quiyaxaxapipiztzinja: yquac vncan cujtilo, nacoxiuhtlo in axno çan quexquich imjcheuch, intlaqujxtil. etc.

And as was said above, so that it be not mere idle words, we shall consider it, and it will be discussed and explained in detail; we shall elucidate and explain at great length, expound it, develop it, and enlarge upon it. That which is different we shall go on explaining in detail; we shall do it twice, thrice, or four times. But to make it clear, we reflect upon, try to realize and give form to that not yet apparent, and not determined above; that which is still being established, considered, denied;[1] that which is not yet in one's heart, not yet understood or comprehended — not yet taken to heart, the discussion not yet clear. For many times we have gone hurrying back to all which hath been told. For that reason, that which is here present we pass over, we quickly skip over, we hurriedly leap over the fragment. No more do we correct or deal with what hath been mentioned: the different accounts of the day signs each in its proper place. So only here they are gathered, assembled, brought together, amassed, and arranged in succession. We place them in clusters and join and put them together. So only these are being clustered, brought together, joined together, set separately, arranged in procession and in succession, the different numbers of the series, with their assigned tasks: Two House, Three Lizard, Four Serpent, Five Death, Six Deer, Seven Rabbit, Eight Water, Nine Dog, Ten Monkey, Eleven Grass, Twelve Reed, Thirteen Ocelot.

Auh in juh omjto tlacpac: injc axno çan ilujxtlatlalli toconnemjtiaque, onnujaz, onnotecuquimotiz, ipan tontlatepeoaque, tontlatequjtcpeoaque, tocentlatepecaltiaque, tocentlaxaqujliaque, tocontlatlatlalilinque: in axno çan iechoxtl tictoquimattinemjtaque, tictoppaviaque, tiquetzpaviaque, tictzauppaviaque: çan ichoxtl ipan xoxiaipoa, tontoiolpoa, tocoxjxtoca, ipan tontlaxciocolia, in axmo aeci, in axmo panj oalmotlalia: in oc tlapachiuhtica, mocujlitica, mocujcujlitica, in axmo tryollipoa, in axmo teiollo qujoaxnjquj, in axmo teiollo contoca, in axmo teiollo contoca, yn axmo teiollo itlan quiça, teiollo ipan inuh tlatolli: ca mjecpa onocujcujclacuepinen, in jxquich omjto: ipampa in ça njcan ixco tonquiça, tonconchôcholhujtiquiça, toconchoechcholhujtiquiça. Aiocmo vmpa tontlavica: aiocmo toconichcuilhuja yn onotemeuh, injc nonocqua tlatollotoque inqujteme tonalti: yn çan njcan onmocentlalia, onmotecpichoa, onmonechicoa, onmocenquixtia, onmototoquilia, tiquimonnenetzollalia, tiquimonnenetechçaloa, tiquimonnenetechtlalia: ic çan onnenetzolcate, nenetechcate, nenetech çaliuhticate, moquequetzticate, motototcaticate, motoloquiliticate, yn jxqujteme njcan concalpan tequjppanoque: in ichoxtl vme calli: ey cuezpalin, navi coatl, macujlli mjquixtli, chiquacen maçatl, chicome tochtli, chicuei atl, chicunavi ycxuixtli, matlactli ometochtli, matlactli oçe malinalli, matlactli omome acatl, matlactli omey ocelotl.

Yn jquac oontlan inquilhuixtl yn, in tlapoalpan: yn jntlacemjlhuixtilitinian: njman oalmoquetza.

1. Repetition of an almost totally unusual in Nahuatl text.